M 2485

Friday, November 1, 1974

BARN

Group 11

MR. NYLAND: I can't see many. It's all dark, practically.

So, we got through the month of October. That was, as you remember, a concentrated month for me to meet with various small groups. I'm not at all through with them. There are still a few and some combinations I think we'll have to make. So it'll carry us further into November. But I have enough experience to form an--an opinion.

Of course it's logical that the level of those different groups is not always the same. Some are fairly new, also not knowing very much about Work itself. And others are much more experienced. And that quite naturally would reflect on the way we talk and the kind of questions there were. But it was very interesting for me. Many different kinds of questions to be answered in accordance with what I understood the questioner was or wherever they happened to live. It made me think, however, because here we have small groups and it's a rather small quantity compared to the total number of people we have usually, as for instance in this group. And also I considered several

new young people who have come and settled down here; and whose names I every once in a while hear; and I don't know very much about them; and although we are trying with a few people to become more and more acquainted with them and to write up a little history about them so that if I ever would meet them or hear about, that at least I would know where to place them.

The question regarding Work has come up for me. Of course some of those who are interested come to the three meetings here in Warwick. And every once in a while they do ask some questions. And one can not always answer a question in detail, when the person is new and he really doesn't know much about the meaning of Work, because that would be time-consuming. And it would go at the expense of the other people because these three groups are very definitely mesoteric; that is, they are based on discussions of application of Work. And of course one can not expect that from newcomers. And many times I feel that they are a little lost. That is they start of course work, they have to do this and that to keep a living, to keep alive, to make a living. And with that there is not much chance of here and there to talk with a few people. And, as I say, the questions which they sometimes dare to ask can not always be answered in the right way, or not given enough attention to it, and I think they miss that. So I was thinking about how to--how can we solve that? It's not that I would like to add two more meetings; this kind of a meeting is quite definitely for us as a group. And particularly when it is devoted to discussions of questions and answers,they have to be answered in accordance with the practice or that what is the application of the people who are Working. So this is not the proper place either. Neither

on Saturday, because that is a general meeting mostly and more or less has been at least in the form of a lecture and trying to talk about perspectives.

So I thought I would have a small meeting with such people, newcomers now. At such a meeting I only want to talk about what is Work, not expecting them to have applied it. Because that can come later, when they know what we mean by Work in the sense of Gurdjieff and in the sense we understand it, or in the sense I understand it as far as Gurdjieff has written about it in ALL AND EVERYTHING. And although it may be required reading for those newcomers, it also means in the beginning they don't really know very much about what it is all about. And nobody can be blamed for that. And if we don't take care of them, they don't get out of meetings here, or in just being here, enough of what they really expected. And so I will have this little meeting perhaps on a Wednesday at five-thirty for an hour or so. I will have to select because I don't want just people who out of curiosity will want to come. I want only those young people - mostly young - who can then profit by discussion of the principles of Work on oneself and an explanation of what is involved in the use of the different words - terminology - which apply to them. I think it will form kind of a grammar, a little bit more in detail like a preparatory school, when one first learns a certain language before you can start applying it. It's up to them then to try to apply it and it's up to them then to ask questions in any one of those three groups, because that's what they are for.

These kind of little groups I call exoteric, as it were, coming from the outside and becoming acquainted with the ideas

of objectivity. I say, we will--I will want to select, because I don't want an overflow; I want to keep them small. I'm very clear, I hope, that it can be understood and questions can be asked, but only in regard to the meaning of Work, not the application. It will be implied, without any question, because there is no reason to talk about Work unless it is applied. But the same kind of a group, I would like to meet again by themselves and listening to some tapes which are appropriate. We used to do that in New York as you probably remember; at the time we had two kinds of meetings, on Monday, I believe, and on Wednesday. There was a discussion of Work and also there was a listening to tapes. And I think it was very beneficial for New York because it seemed to draw certain people there.

I have the same feeling when I listen to New York. Also in such meetings there is not enough time spent for new people as you can expect them to come in New York because that is almost I would say the place where people who are interested, invite us, and who are in the neighborhood of New York or living there, should come to find out about Work itself. And again one can not expect the moderator to go in detail about what are principles. And therefore it is a little lopsided, those meetings. And there are also, of course, as a result certain arguments which need not take place when the attitude is understood of coming there, coming to any group of that kind even, for the sake of finding out what is Work and not a discussion of other kind of philosophies or a comparison with it. That can take place any other time but not when we are engaged in the study of Gurdjieff. And so of course, unfortunately New York is perhaps a little too far to come here

specially for those smaller groups - I will call them seminars. I don't know how many. It will depend a little bit on the attendance and of how things will go, and, you might also say, how much material there will be, instead of discussing Work itself. It will be difficult for me not to discuss it; I can hold it up as something that belongs to a background, but performance is in front.

And so I would like to try that; I would like to know who thinks he would like to attend. We will have it here. I say it's five-thirty. And it will last 'till six-thirty or quarter to seven or some time like that, still in time for the other group which meets on Wednesday. And also the--the reading, the listening to tapes, tape-listening group, can be on a Friday, also at five-thirty and finished around seven o'clock anyhow so that you have still more or less a free evening.

I hope that this idea will--will be successful. I think we will tape them; I think such tapes can become available for different people if they really would like to know what we are talking about. It may be helpful to look up certain things. Because many times you may be faced in having to say certain things about Work and you are not so facile and your mind is not so clear as yet as to know exactly what to say and what not to say. And if you know what to say the question is how to say it so that it becomes logical and acceptable and really convincing. I think that that material can be made available at the time of the last section of the second part of Firefly. I started with that, having in mind also describing and defining certain terms , but I didn't get so far with it because it became too involved. And I've stopped it almost in

the midst of it because many things had to be explained a little bit more lengthy and I didn't want to write a book.

As a matter of fact I don't want to write a book. Because for me the question of being able to talk about things and hearing voices is far better, for anyone either listening or anyone wishing to speak, than just sitting and reading. Reading is very good when you already know a little bit about yourself or also a little bit about what Work means. Then reading a book, and particularly ALL AND EVERYTHING, can bring back to yourself certain experiences which you have had. And then in recalling them, that what is written in a book can give you clarity.

But the question of being affected, or rather to want to find out what is what, is much easier and also much better communicated by means of discussions, by means of tonality of voice, by means of the introduction of an emotional quality which you can not define in the letters of a book. And although we sometimes say, that really the gist of what is written in a book is in between the lines, there is no direct indication of any kind of an emotional quality unless you make it yourself. I d o n't want to say that reading a book or the writing of it can not be very effective in that many times that what is being written has a very definite influence on a person, also emotional. But when I have a choice, I prefer the words communicated by means of persons, which then introduces different kind of elements on the part of expressing that what is wanting to be expressed; and also the question of hearing, because when you have to listen your ears take up information in a different way from your eyes. Particularly when you read, you can go over a sentence and stop and then sit and think

about it. When you have to listen, you have to listen very well, because you can not ask for repetition, unless there is a question of an answer which is not entirely understood. And of course in discussion, it is many times a going back and forth. At the same time that what you receive by means of hearing reaches, I think, a different part of your brain; it is not the same as the--the front, the forehead. Many times you read with your forehead. That is where you formulate and that is where you see words. That's where the words are transformed into thoughts. When one thinks, such thoughts go to the back of your head for a weighing purpose, and to see in that pondering about that what has been written, you come to certain conclusions which then can become very much alive, and also then can have an effect of being associated with that what is already in the rest of the brain. And such associations sometimes can be very useful. But when it is given in talk, there is something that starts with your ear of course. It is registered in your brain, but it does not immediately find associations. I think that is really the advantage of it. A little later, after it has reached your brain and has been digested as a mental process, associations will then start. But such associations are mostly limited to the mental activity. And when certain things are spoken, there is a dual quality, a mind in clarity and a voice in emotion. And the emotions are not so easily absorbed by the brain itself. It will take some time before they reach one's emotionl centre. It is not that one cannot recognize that what is being said emotionally, but it is not so easily disturbed when it enters through your ears - and that is all I mean.

We will have these little meetings, I hope, starting very soon, and see what happens; and see what we can get out of it; and also to see what may become useful in the future. It will also give me a chance to take care of new people. I feel a responsibility for that. It's not that I know them, but I do know that they come every once in a while as a result of writing a letter or hearing about this group or being told that they ought to go and see, perhaps even wish to settle down here and Work. And I have a responsibility, I think, for that, until the group itself can take over.

That, of course, you must understand, is my real aim; that those who are in this group and I call them the elders of the church, that they in turn will be able to take care of the exactness of language; that they will know, whenever they are moderators, what is really meant by a question and can answer them, in that sense, intelligently, and then bring together all of them as it were in the same way or at least a similar way. Because there's no--no possibility of being exactly alike when it comes from different persons. Each person of course puts in whatever they say a very definite personal cachet.

But in any event, as far as the principles of Work are concerned, we still need exact language, so that there is uniformity and particularly when week after week the same persons come and, let's say in New York, a certain task may be given or a suggestion is made and that then the following week they have to answer, and it is to another person, and that person doesn't really know what the previous week has hap--what has happened in the previous week, then only casual, a little bit perhaps even a question of so-and-so

asking a certain question or perhaps even listening to a tape. But you see, a tape is quite different again. A tape does not give you the nearness of a group when one speaks. All you do hear is certain voices, and you can imagine where they come from. I have myself that--that trouble, it is a great trouble. I listen to, naturally, to a variety of tapes, here at the Barn, from some other places also; I can imagine, I can even distinguish, I know from a résumé who is speaking, sometimes I don't but in any event there is a voice, but what else do I have? No particular indication of how a person is, why he asks; I have no way, particularly at the present time it's difficult for me, to see expressions on a face; I don't hear really pauses. Or sometimes when the voice is a little bit soft and I have to turn it up in order to hear it, I miss the quality. And there are different reasons why just listening to a tape is quite--is handicapped. It is not sufficient, and that therefore when a person asks the next week, and then is answered a little differently, or perhaps not enough attention is paid to the particular task he took and maybe not understood quite, there is no continuity in such meetings.

It is in the nature of things. You know it can not be changed that easily, but for that reason I believe that a nucleus of elders also have to study, also have to get together. The small groups will do it to some extent but not as yet sufficiently, the way I feel it ought to be done. And I think it is very seldom done with any kind of a group anywhere. Because each person wants to contribute that what belongs to himself and that perhaps is even his experience, and then let it go at that, sometimes without even wishing to discuss it or argue, but simply having to take what

then someone else is saying for what he thinks the other person is meaning, without wishing to go into detail of actually carrying out that kind of research. I'm always reminded of the preparation for the Gobi desert. Because there were a group of people who were going into an unknown country. And they didn't know what they could expect but they could speculate about what might happen. And there were three who were chosen to discuss for themselves first, and then mutually, what would be a good plan, a plan de campagne, and see what could be done by putting different interpretations and different forms of knowledge together and then to know what actually could be strategic.

A group like this has to function in that sense. If we are interested in Work; if there is a reason why one wants to continue with Work and that reason is the possible development of a man; and when it is understood that what is involved is to--the course of how to reach freedom and the admission of bondage, then getting together with different people from different walks of life and different ambitions, different backgrounds in their own study and education, it becomes very very useful that could one--one should come to a similarity of expressing ideas of a spiritual world which is an unknown country. And although one does not know what is going to happen in heaven, it certainly will be different from the bondage of Earth. And how to prepare for that; for that reason we wish to find out what is Work and the meaning in one's own life. And if then there could be sufficient understanding among us, I would almost say a great deal of time can be--can be used, a great deal of time loss can be eliminated when one does not have to go through all detail again and fighting., as it were, about words.

In the last chapter Gurdjieff mentions that. In order to save time, he makes reference to some meetings which have--had been held before. And then he quotes parts of it in the last chapter. He uses that term: saving time. And really, from the standpoint of Eternity, saving time is a little nonsensical, but from the standpoint of your Karma, saving time becomes extremely important. And with an idea of wishing to save time, you will increase your wish, your emotional state. You actually desire to see that these kind of things of bondage and unconsciousness can be eliminated as soon as possible, leaving then the opportunity of a freedom of actually existing in accordance with universal laws, so that really there is, as it were, no end to it, provided you make an end to this, what is temporary, and to get through with this form of life, because the hereafter is the Eternity which starts when our time as we know it has stopped for us.

Again it doesn't matter how many layers of different gradations of intelligence and understanding one has to experience. The ultimate aim always is, where is God? How can I find the road towards Him, and how can I, while wishing to walk on that road, prepare myself sufficiently so that I will know how to behave and perhaps even, how to ask Him questions. You see, that is the perspective of Work. That is what we should try to remember, even we talk about little bits of things, of not being able to do this or that, or being forgetful, or not wanting to sacrifice a little bit of one's own selfishness, or that that what is required for the sake of the group as a whole. Those are little things compared to the total aim of Eternity. Now maybe you have questions that you would like to ask. You can go ahead if you like. I don't want to make it too

easy for you that you just have to listen...

Sydney Hemsi: Mr. Nyland?

MR. NYLAND: Yah?

Sydney: It's Sydney.

MR. NYLAND: Sydney - yes.

Sydney: I--I read something in one book about overfeeding--overfeeding the 'I'...

MR. NYLAND: Yah - what about it? You see, Sydney, that's the kind of a question that really doesn't belong here. Because the explanation for the overfeeding of 'I' would have to mean on the part of myself that I try to explain what is this 'I' really, so that there is a chance that it even can be overfed and that that overfeeding is really detrimental to the existence of 'I'. And for that a great deal of more knowledge of--in the sense of experience is needed, because what good is it if I use a few words and temporarily satisfy that particular question? Overfeeding means it's overfeeding, same way as when you are overfeeding your stomach. You're not normal when your stomach has too much in it. It has to be gotten rid of in some way or other, same way with (cough) and so what is the question?

You see, Sydney, I've no objection to questions. But the questions here in this group have to be based on, "By God I used this and that in order to Work and why the hell don't I get better results?"

Sydney: I agree.

MR. NYLAND: Yah... Do you need encouragement? We've had now several small groups. You know how we talk in these little groups. Why can't you continue like that? What is alive in you? What are the difficulties that you do meet with yourself in your ordinary

unconscious, sleep behavior? When you want to wake up, what is the difficulty in physical waking up, to keep your eyelids open? What kind of means do you use, physically even, to open your eyes, to rub them, to keep them open when you don't want them to fall asleep, I said sometimes to put matchsticks there to prevent them, like when you are a nurse and there is a sick person, you can not avoid--you can not afford to fall asleep. It is with 'I' exactly that same way. If you create it, then this 'I' is demanding, it does not want to die immediately. It was born, created by you. And it has a right then to exist. And when then you don't do anything about it, of course it disappears.

Sometimes I think about that as a possibility. If 'I's' are created by some of us when we try and there is something of an objective nature in existence, and sometimes you might even say, it can be felt in an atmosphere, or in the period of relaxation of a person when he actually knows that such and such an inner life can exist and is partly functioning or perhaps partly trying for further attention, that then there is an 'I' around. And this 'I' goes round, as it were, begging for food. Can you see that? Can you see that there is a demand placed on anyone who wants to start with Work. And when that is created, it is very much like I've said sometimes, you wish to pray to God and wouldn't it be interesting if then when you open your eyes, there was God. Or that you wish to walk with Him. You are in New York and you go from one street to the other and around the corner, who do you meet? And then what would you say? He would tell you, said: "You asked for me. What is it you want?" It's very much like that with an 'I'. One creates an 'I' for a purpose and this 'I' has

a right to say, "Why did you wake me up?"

Groups are like that. Groups create in you, when you come with the right attitude, a very definite desire to find out something about your spiritual possibilities, which are, of course, potential and which you believe in, in the first place that they exist, but also that it is up to you to do something about it to--and attain them, to maintain them, to help them to grow, to attend to them. Otherwise why talk about your inner life, if you don't have any intention of doing something with it if it starts to ask questions? You have to devote some time, maybe before you come, but at least when you are here, in trying to find out what are we talking about when we talk about an inner life or the possibility of building something unusual of an objective kind, when we really want to see if there is a chance of making a Kesdjanian body which then as a body can furnish living quarters for life.

And so that is the obligation you are here, when you come. I say I don't want to make it too easy for you by just listening to me, because many times that goes through in one ear and then through out--through again out of the other ear. It doesn't touch you enough. Because then you really would say, yes, I know what you are talking about. And then you would stammer because you would ask, what will I do?

Elaine Knight: Mr. Nyland?

MR. NYLAND: Yah?

Elaine: It's Elaine, Mr. Nyland.

MR. NYLAND: Yah?

Elaine: What you were saying about inner life has to do in one part with my question. From what you answered for me, I think it

was two weeks ago on Thursday when I asked a question that--I began from an approach to Work. And I realized by thinking about how you answered me and looking at myself that that was only a very small part of my question. And it helped me to accept that I have to Work, from who I am and where I am, but that the deeper part of my question had to do with--there is something in me that's hungry beyond experience. I know I Work. I know I get a certain result and this result is my experience. And that the thing that I want now more and more is to have clarity of my experience. But somehow I feel that the clue is through my inner life and not through ordinary thinking. And sometimes I feel I know the difference between what is my inner life, and I can--and I can experience myself in that way, but it's...

MR. NYLAND: Yes, but Elaine - one has to learn the language of inner life. You see, it's right that you say, I wish my inner life to tell me and to give me further information about myself, particularly when it has to do with the growth of your inner life. But your inner life has not enough of a language. It is very much like a child. And so you have to borrow another language, which is your ordinary, still unconscious existences, all that I'm trying to reach, as high as you can, in the direction of spirituality or that what is really more and more essential, constantly using that what one is in ordinary life and introducing every once in a while a little bit of a drop of that kind of elixir of life.

You see that will change it. Then gradually one can expect that the language also will become known, but I have to have patience. But in the meantime I'm not idle. I'm not sitting

quiet. I'm not waiting until the language is going to be given to me. I work for the language by the study of that what is my own language, again trying to purify it as much as I can, the same way as I try to use my emotions and trying to purify them by certain ideas that I have regarding what ought to be the possibility of Eternity, or what ought to be understood by God. Or what is it when I say Heaven. Or what is it when I talk about life in a variety of different forms. There are certain indications that are given in this particular kind of language of our daily life which have a resonance of something, existing somewhere, sometimes one says an essential language. But the only way I can reach it is by a purification process of that what I now use as a language of expressing myself. And it's not only words; as I express myself hundred times in any kind of a form of activity of my feeling, of my mind, in my physical body, behavior, in the way I talk and what I am with people. We talk many times about relationships, because they are important for me, to see first how I react, then how can I use that reaction energy for the purpose of really talking.

And so I must continue to go through it; at the same time when I go through my ordinary life with all the different forms of expression, I want to make doubly clear that that what is so is so. And for that reason I keep on Working by the introduction all the time of objective qualities in the presence of the language which I'm now using. And you see, there is no reason even to ask any further because that is the road. And it is the road, when I travel it, I find out. Because when I keep on, becoming more and more aware, with this 'I' asking to be there, asking to feed me, asking this 'I' if it is all right that that what I'm doing towards feeding 'I' is correct, the 'I' will constantly tell you that it

has to be purer and purer the more you can make it. And you say, I can not because I'm unconscious. Then the 'I' says, but I am awake with you. For that reason you can be then sure that that whatever you experience is the truth, and all that is necessary is the truth, because that will set you free - nothing else. You see what I mean? Deepening of oneself in ordinary life provides the language. We talk English or French or German or Dutch or whatever; we are looking for Esperanto; we are looking for the-- the kind of a language which as Esperanto is based on a variety of different concepts of different languages as they exist with their syntax and their different ways of expressing, but Esperanto becomes a universal language. We aim for it when we're ordinary human beings. In this way we want to have the language of the Archangels.

It is that study of etymology that counts, because first in studying a language and another and comparing, and comparative-- comparative etymology, one starts to find out first the root of each language. One starts to find out first in an ordinary-- study of languages, linguistically, what is the root where it comes from. If I study English, what is Old English, what is the relation, to an Anglo-Saxon language and a Germanic or a Latin one. What is the origin from such languages as an influence of an influx from maybe India or by means of a variety of different tribes and nations coming and mixing and setting themselves up as independent languages? I go to a root language. This I must do also whenever I want to study the language of how to behave objectively. I start with my own essence and I find out what is really the essential quality of me when I see the behavior forms. I start by the behavior forms to become sensitive to that what is, and

without any question must be so, as is, that I know that is the truth. Then I have a chance to see what is the root that causes my behavior to be what it is and I go more and more within. But I have a hell of a time, because there are obstructions all the time. And I don't know what it is, because it is adventure that I need and there are no textbooks. So I have to find out. And this is the patience you have to have, but the direction is quite obvious. I want to find out what is the root actually existing, as it says in the (grund?) that it is the foundation of that what actually is as existing. I want to find out what is the time in timelessness, to say it in such words. And for that reason, don't be impatient. Day after day there is your Work; day after day there is an accumulation of more and more data about yourself, more and more seeing yourself in activities, more and more that kind of behavior form, more and more chance to see what is the root out of which this--that essential being started to become an--an--a being, a creature of this Earth. You understand what I mean?

Elaine: Yes, I think so, Mr. Nyland.

MR. NYLAND: It's a language one talks, but not with words; it's a language one feels when one is by oneself and waits, then, for intuition to open the door to one's heart. That's the language I talk about.

Elaine: Thank you.

MR. NYLAND: All right?

Elaine: Yes.

(Alarm sounds the end of the first side)

MR. NYLAND: Is that a new one? (laughter)

SIDE TWO

MR. NYLAND: When you ask question you help not only yourself; you help the group. You help the level of a group to continue to exist. When you actually make that attempt, you have to get out of your own shell. What is it often that you don't do? Consideration of other people. It's really true. When one asks for volunteers, when one wishes to do certain things, it's not only this here; it is on the West Coast also; it is everywhere where there are human beings who are not used to actually give. You give in a very small way, only to those you really care for a little. And you should have much more of a universal wish to live; in living you can give, and you can give unstintingly, without any particular arrière-pensée. You don't have to keep anything then to yourself. The more you give, the more you make. And that I feel you must have much and much more. Because if you felt that, with other people, if you felt it when you see them, and when you wish to talk, and when you want to find out what is really their life, ordinary life, troubles they have maybe, difficulties with money, difficulties without being understood by others, or the wish to be a friend, you will profit by that. But you have to make a little payment first. It is like a token. It is like using the subway and then you can have a ride for many many miles, for 35 cents, so far.

You have to give something first. That is the step you take towards someone, with an intention of wanting to be a friend, wanting to find out, opening up within yourself that what then could receive maybe the trust of the person you may happen to be

talking to. I'm talking now about personal relationships, not about professional ones and quite definitely not about sociological ones. And on the other side of the scale, the private one, that is your own; that you can feed by means of the activity in a personal relationship. Your friends, the ones who are dear and near, those you really care for at least a little to start with, those you see floundering and perhaps you can help a little bit, like a person asking for the road, where to go, to this place or that place, and stops you in the car. Of course you are nice: you say you have to go left and then right etc. etc... You take time. Why don't you take time each other and help each other spiritually? Why can't you do it? It is not so difficult. And you can start with what you already have as feeling and you can start caring, at least a little more than what you are doing but not just because you exist, no-one else exists. Everybody exists. The same way as everyone else exists. And no-one has any particular value. The value that we ascribe to people on Earth are only values of this Earth. And look where we get, politically. And it is so much more important that you understand that the world has to be your own, and your own essential being, so that there is a chance that you fall back on it when you are affected by a variety of different kind of nonsense and crime and things that are described on TV or you see or you read about in a newspaper or a magazine - all that Goddamn nonsense that is happening at the present time of hypocrisy, including the politics now, whatever is going to happen on Tuesday next week, and whatever you may hope for, I don't know what you do. But in any event that is still Earth.

It is still ordinary condition of not having enough oil and

having people who want to make money, money, money. And we are affected by that, and here we sit as a group and I don't want to talk about such nonsense. I want to talk about a level of existence where you can live and where you can learn a language to be able even to converse with each other, even keeping your mouth closed and sometimes just being affected by that what is the other as presence. This is of course what you have to learn. We talk about an 'I'. We talk about a presence of something of a higher nature. How do you think they are going to communicate to you? What will you put forward as your best foot? How can you even communicate with 'I'? Of course we say very glibly: an 'I' of course observes. What is that term, observing? It comes from ordinary life in that what we call seeing, with one's eye, and we use that concept of observation, and in order to illustrate it, as say "exact observation". That means a little different kind of observation. When we go and talk emotionally we say "presence" and that of course will require sensitivity. And I use the word "intuition", of a sense of being receiving information, not through ordinary channels. If you can understand each other in that way, you will treat each other differently. You look at each other and seeing such a man also is striving towards something that is worthwhile. And I don't know why we have been born on this Earth, and why we happen to meet together, and why there is this stupidity of thinking that we have to do something about oneself. All of those question you can ask, you see, but what good will it do you just to come to a little meeting and listen to me talking?

This group still has to be formed. It is here in many ways and sometimes quite practical, with activities and with the aim,

every once in a while, coming to the foreground. But then when it comes to fighting among ourselves, or not wishing to do this or that, or taking responsibility for turning off lights, or making sure that everything is attended to regarding locking doors, or attention of that what you are supposed to do and don't do because you are a little sick, or whatever it may be - I'm not talking about such things really too much. You all know it for yourself, but now apply it - here you are. And what is it you wish? What is it that has come up in you, that is important, that you ought to talk about, if you have any kind of a feeling about Work itself and if you can understand how much, for your own development, there is dependent, there is dependency in you, for yourself to know what you really should do and which step you should take next, and not just like business as usual, when you go home again and then become unconscious and stay unconscious until you wake up maybe tomorrow morning. It is not going to happen like that. You have to be much more open, but simple, you know - not big philosophical questions. Come, who has questions, ask, ask!

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yah?

Jerry: I would like--this is Jerry. I would like to understand more clearly why my wish to Work and resulting ability to Work is so fluctuating and--and how...

MR. NYLAND: Is what?

Jerry: Is so fluctuating and if I could see it clearer the--the reason for the fluctuation, then I could do something. You've talked about sine curve and you've talked about slowing down when you're going up and putting on a brake for coming down; I

wish I could understand more clearly what that means in terms of...

MR. NYLAND: I'm afraid - Jerry, heh? - ya - I'm afraid it is the condition of Earth; I think it is the danger that exists while living on Earth, that one believes one is living somewhere else. I think it's inherent in the conditions which have been created on this Earth itself, in the form of, let's say, Sun shining and sometimes not shining, or Sun not always being at the same place above the horizon, but rising above it and then going through a period of early dawn and gradually giving more light and also heat,as it were, to this Earth, reaching its own zenith at 12 o'clock noon, standard time, and then the process of going down, descending and twilight. Different seasons of the year, when we live here; a little less when we live closerto the Equator; very much more when we live on the North Pole, or South Pole; much more differences, but in any event not at all alike, and one day is different from another: cloudy, rainy, snow, wind or beautiful weather. All such things are conditions of Mother Earth, created by her in adapting herself to that what was crystallized out at the place where the Ray of Creation happened to involve up to a certain point, and then crystallizing out as Earth before it would continue on its own course of involution.

You can not ask why that happens, because we also, even with the Ray of Creation, start to imply that we already know when we use the Law of Seven, to say it is a tonal scale - of course it isn't! It's idiocy to say that that is Heptaparaparshinokh and to say that that is an octave - why the devil should an octave exist in this Universe? It exists here, when we talk about phenomena, but even for noumena, we already get rid of this Law of Seven and we say it's the Law of Three; and I say to attach it to the Law

of Seven we say: Yes, it's DO and FA and SI-DO, but that's only a little bit of getting around a particular problem, because you see - you want to know why we don't live in Infinity, because in Infinity you can assume that everything exists forever and ever continuously, without being affected by anything that would detract from its value or that would destroy it. I think it's not right - I don't think it is that way. I think there is in the Universe a constant striving, a constant motion, in accordance with certain laws existing and sometimes one says, starting from the Sun Absolute which is also idiot--idiotic! There is no Sun Absolute! It's only a matter of speech, because if there were a Sun Absolute as a central point, there would not be Omnipresence and there would not be Omni-science, and definitely there would not be omni-potence--omnipotence.

Because that means it is all equal, everywhere, always, and if you now want to think more about what is Infinity and Eternity, then when you understand that, you will find a reason why this Earth is giving you trouble, like it gives trouble to everybody, like it is troublesome to have to grow up and develop slowly, why it is that a human being has to go through a state of childhood or first a baby and then growing up and finally becoming a man, becoming more and more mature. That's all in the nature of this kind of growth, because we were not born overnight, in one moment existing and before that moment non-existing. Even life, when it is given to us in a little embryo, goes through a certain period which we call growth, and for that reason anything that we try to say even in regarding to that what we try to reach as perhaps God and Infinity, also we say: It has to grow up, we, potential we talk about, that that what is not as yet there is still possible. And so this

question that you bring up: why am I not always the same? Because Mother Nature will not allow me to be the same, for one thing; the second is: to be always the same has to be acquired by me.

I am always the same when I live in that what is irrefutably life par excellence within my Magnetic Center, where there is no dimension of any kind, space or time. That is where I am always the same, and so the answer is: if you wish to have a continued effort on the part of yourself regarding the difficulties of overcoming your unconsciousness, you yourself have to live in that sameness within yourself. The closer you come to it, the less you will be bothered by having the ups and downs of the sinus curve. The closer you come to the central point of your own existence, the more the sinus curve will be straightened out and, every once in a while, will become a little bit of an easy wave, not really disturbed too much, just a little wind and a little sunshine at certain times, but still like water, and that is not as yet the am-- the end, because when one wants to assume, and logically, that motion all the time is a change of a form of energies from one to the other by means of such motion, that even energy of place is still to be changed in a kinetic energy of certain kinds, it doesn't matter, electricity or heat or light or whatever is as energy available, in whatever form it happens to be - all the time this is a changing of motion, of a motion, a movement, which brings about the existence of this Earth and the existence of the Universe as a whole, and for that reason the constancy of the motion makes it possible for the three Omnis to exist. Keep on Working, Jerry - don't stare yourself blind on the times that you can not Work. Work at the times you can Work - that will help straighten out the sinus curve. You

see what I mean?

Jerry: Yes.

MR. NYLAND: Don't allow your thoughts to interfere with your wish.

Jerry: Thank you.

MR. NYLAND: But you see that it's a practical question on the part of Jerry; that is what you all, of course, experience, and when you are really--when you have an aim, as we say now, to grow up, or to understand yourself, or to see the value of your life as you now have to live it, it's of course obvious that these questions will come up and you want to find a solution to them...

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah?

Idell: This is Idell.

MR. NYLAND: Yes, Idell.

Idell: I want to describe something I do because I'm a little confused and therefore I can't formulate a question. I was here yesterday washing dishes and I've been having difficulty trying to learn to start working again, in the sense of what I think of as an A-B-C, which is the only way I know to start right now, so--every time I tried to have an observation of an arm moving, I don't believe in it, you know...I don't have any wish there because I don't know why I should...

MR. NYLAND: Wait a minute--you don't believe in what?

Idell: I can't contact any depths from me, because at that time I don't really know why I should want that kind of an observation so...

MR. NYLAND: Yah, that's right, then don't--then don't observe...

Idell: So what I did then was to try and I had much more success

this way but very subtly because - you see what I want to do is, I want to have something that can accept me and something that will include my life in--in the proper relationship with life. And so I tried to--to do whatever I was doing here in the kitchen in a context of--in a high...in a context like everything belonged because it fit into a higher pattern, and--and in that way I--I would--there was much more, there was much more acceptance; it didn't matter what I did, it was all for a certain reason.

MR. NYLAND: I think that's right, don't you?

Idell: Well, yes, but why--why am I so confused? I'm sure it's the same thing!

MR. NYLAND: But--but why do you question it now? Why can't you just take that experience, and you can call it emotional, of that what is actually created within you and not necessarily be described by yourself; it is a state of your being in which you then realize whatever you are doing without having any particular attachments to what you are doing because, as you say, it doesn't make any difference what you are (doing). Can't you keep on having simply that feeling, that that in time, by continuing to experience it and maybe at times even deepening it, but not even necessarily. It give you at that time a knowledge of an existence of yourself, the way you are and very much detached from that what you are. You just continue with what you are doing, you prevent yourself from falling asleep by not acting like a zombie, but you keep on just ordinary physical work; at the same time the level or the point of gravity of your being is not in that what you are doing, it is somewhere within oneself. And don't try to find where it is; just accept it as an existence of that what is, that is sufficiently

satisfactory to be able to continue.

You accept your life, wherever that now be located as a central point sometimes, then it is like a point of gravity attached to my emotional body or my emotional existence, and maybe not in the Magnetic Center, because that would require description again of non-dimensionality which I don't want to describe, but just being and taking myself like a child takes the world around it for whatever it is without any further questioning. I think it's a beautiful state to be in; I say don't be like a zombie, because you have to attend to that what is still the requirement of this Earth here, living and washing dishes, but you see there's no resentment, because you would do almost when it is (meant they said?) you could move mountains with a little bit of a grain of belief, like a mustard seed.

You see you project yourself differently then, because you are not interested in what you are at this moment, you don't even describe it; you become interested in that what is causing you to live, and that more and more becomes purified, the less and less you are interested in the performance itself, and it is one way of becoming free if one could continue to do that, or if one could continue to have experiences of that kind, if they could come, almost you would hope for that they would come; usually they don't, they come more or less accidentally, but praise to the Lord when they do come because it gives me for myself a definite satisfaction of a knowledge: I am alive, and I am, now, waking up. How, I don't know and in what direction it will go and what I will see, I don't know, but I have a knowledge of myself existing and I continue with my hands washing dishes. Don't break it down by having to consider it; don't let your mind enter prematurely when there is a condition

of your feeling and emotions which requires all the world of yourself to be able to live it.

Idell: Mr. Nyland, if that could be, say, a way, would that be enough?

MR. NYLAND: Would that be what?

Idell: Would that be enough? (Inaudible)

MR. NYLAND: No, it isn't--No, it is not enough, it is to go through the usage of such emotional energy which will give me a very definite impression of that what I am actually; it is not as yet, I'm not capable of producing such states, and I--all I can do is to accept the state when it happens to come and to be grateful for it, so it is not enough, but I have a very definite taste of what it could be to be free. When I wish that enough and I know how it can be reached, I will make different attempts and sometimes as I say, I will make an attempt to Work on myself, but what I reach already, naturally, allowing me that what is of a higher nature, that that I can experience, will give me an impetus for a wish to find a road so that I'm not dependent on such conditions.

Idell: Okay.

MR. NYLAND: You understand?

Idell: Yah.

MR. NYLAND: Because if I think those conditions are desirable, and they actually give me, then I will go to the end of the world to find out how the hell can I get them again? All right?

Idell: Yah. I have more later.

MR. NYLAND: Heh?

Idell: Yah, thank you.

MR. NYLAND: Yah, take them for whatever they are - be grateful for

that, and then say: where is now the road towards that, artificially, instead of depending on the nature of Mother Earth?

Idell: Okay, thank you.

MR. NYLAND: Yah - all right. Sometimes this can become a fervent prayer; I think that a person having such experience at such a time can become very quiet within himself; he can then stay and then at a certain time stop even all kind of physical work and activity. And it becomes a prayer within himself in consideration of that what actually has taken place, and the gratitude which is there, and then in that attempt yielding to the possibility of such an entity existing and, as it were, taking over, so as then I devote myself to that possibility; in that there is a very definite possibility then that I will know how to continue to Work. Yah?

Idell: Yah, thank you.

MR. NYLAND: Okay - okay.

Kathy Dallas: Mr. Nyland:

MR. NYLAND: Yes?

Kathy: It's Kathy Dallas.

MR. NYLAND: Kathy Dallas?

Kathy: Yes.

MR. NYLAND: Right.

Kathy: I find that in my Work and striving towards simplicity and sensitivity...

MR. NYLAND: Stand up a little bit that I can hear you best - yah.

Kathy: I find that in my Work and striving towards sensitivity and simplicity, that I can grasp on to certain concepts that seem to grow, but that after talking to you in small group meeting and you mentioned essence, and I have no--I can't seem to grasp

on to meaning or a--experience to relate to essence that would give it more meaning for me.

MR. NYLAND: You know, it is difficult to know where the dividing line is between external or periphery and that what becomes more and more essential - I think it is a matter of finding out more and more by trying to do it, by trying to become more essential in the different forms of behavior. I become more essential when I sit and think, and I really want to find out what is the essence, if I can, of my thought, or of a concept, but particularly let's say I'm interested in science or mathematics and I sit, and I really want to understand the problem in its depth, not just superficially making a couple of equations, but really to come to the symbolism of certain figures and ciphers and to see what they might mean - if I say to the square, A^2 - what is meant by that, the A times A, yes, but what is really meant and trying to visualize or symbolize it in some way or other - this for me is an essential process.

If I look at the sky and I would like to penetrate space, and I try to find out what is there beyond the stars, and trying to imagine that I go there and see behind a star, that I would call essentiality. When I want to find out a philosophy, of what is really meant by Hume or the study of that what is given in different ways, in different books which appeal to me, or a certain religion so that I want to find out really what is the value of certain sayings including dogmatic expressions and a little bit of a doctrine. When I want to find out actually what the author has meant when he sets--set down certain lines of poetry, and to see where poetry really begins and just ordinary rhyming stops, that is many times the point that I reach. At a certain time I

see where the superficiality has been satisfied, and I really don't want to pay too much attention any more, because it starts to become repetitious.

When I go over into essentiality, when I start to smell something a little different, or there is something touched in me that fir--in the first place was not touched because of the superficiality, when I start to become, as it were, aware of something else existing of a different kind of quality, sometimes one says taste, it also is the way one hears a voice, or that what is registered by means of music in the person receiving it. It is not just a sound, but there is much more than the sound itself, it is sometimes in the feeling that one feels the vibration itself, sometimes in sound of music being affect--effective and actually entering, you also know that your physical body will start to vibrate in accordance to--in accordance with the rules of--of like a string itself. Something that takes place in the outside world which can touch you and which you then allow to touch you by opening up more to it.

There are many ways by which you can start to discover more essentiality, and sometimes being at a place where you feel it is more essential, you can also compare it to climbing a mountain without reaching the top, but the fact remains that you have been climbing. You look back and you see where you came from, you look up and you see where you have to go. Essence is like that; essence is a relationship with a person where you almost feel that the truth is there and you can not always catch it, as there is between two people sometimes a possibility of being silent without wishing to talk, at the same time there is a communication. It is sometimes an essential attempt is when you are looking for a word that you

want to or a name that you can not remember, and you sit and think in your brains. But I know it- I know it, it's on the tip of my tongue! It becomes essential, when you make that attempt, to try really what it is by means of associations or any kind of a help that you can have for yourself to find then the name of the person, or the telephone number of someone. You understand what I mean?

Kathy: Yes, I do.

MR. NYLAND: Try it while shaking hands; try it by looking at people. Try to take things in in nature when you contemplate. See if you can see perspectives among the trees, particularly when the colors are different. See if you actually can see in that kind of a depth something that belongs to you also as something when you wish to look within - could you discover the place for a Soul without actually being able to se it? Much of this 'I' is a question of blindness with which one starts, and gradually opening up more and more the eyelids of that "eye", then being able to see, more and more, what is the actuality of existence in relationships, in study of yourself, in the forms of your own behavior when afterwards you look at it again, in that what is ordinary life as it exists, and there are different levels even in ordinary life; you will see that one level is more essential than another. The depth of a word, a word that actually expresses whatever the concept is and not--not stopping until you have find (found) the right kind of a word for a certain concept - that also is essentiality. All right Kathy?

Kathy: Right - thank you very much.

MR. NYLAND: All right. Sometimes as you know we veer a little bit between extra-sensitivity in an unconscious state, and a

degree of consciousness, but very immaturely devloped. You understand when we talk about the dividing line between consciousness and conscience above and unconscious states below; it doesn't mean that the line is a line, really. It is, as it were, a road. You transverse (traverse) this road, you go from one side of the road to the other, and the progress in an unconscious state leading up towards the road, finally getting there then crossing the road, and again in the other area, leaving the road. All of that is subject to more and more growth, dependent on the direction you go. Either you lose more and more unconscious states and you reach something that is conscious or conscientious, or you go back again and you are wavering between one and the other, going back and forth. That, of course, is Work, but it also means that you have to accept that for yourself in your own growth, and that whenever you now catch the possibility of going just for a little while into an area which becomes more and more conscious and conscientious for you, the more you will reach the state within yourself which you know is right, but you don't know it by a description of its rightness. You know it by the influence it has on your general state.

You have to learn to find out at what level your being happens to be. You have to take yourself many times apart during a day, when you are living in ordinary life and try to remember every once in a while your aim. You have to find out what it is at what level you are and from where you are asking for that aim, so that your aim can be understood better, the closer you can come to the highest level of being you can reach in your unconsciousness.

It's easier if instead of "unconscious" we use the word "unconscientious", because there's much more possibility of an understanding of a gradation which doesn't exist so easily in the terminology of an activity of the mind, of an emotion and a feeling. It's much more fluid; and unconscientiousness going over into a conscious one only means the introduction of something else which does not come from yourself. With the mind it is different, it has to come from yourself. With a feeling - Kesdjan - it comes from God, because it is given as something that is not there and is then given to you to be considered by your conscience.

The unconsc--the conscientiousless or the consciencelessness and that what is really conscientious - the difference is the inclusion of forms of life. If you could look at yourself completely unselfish and in that way did not have to hold on to it, and you would be willing to give it up, it would be identical to the introduction of other forms of life, considering them equal to yourself. So it is that what you have to lose or that what has to be added is the consideration of other lives similar to yourself for which then you can have as much love as you can have for your own life. At the same time the introduction of other lives for consideration and sharing and wishing to care for also means the inclusion into your feeling a certain factor: I call the difference-emotion, that is: that what is put in motion, and e-motion, put into your feeling; that is, it is not a consideration of that what goes round yourself and is like a little circle. It is a moving out of that circle of your own personality and including other forms, this is what I say, the e-motion which then engages itself with other forms of life and wishes such other forms to enter into

your own world and then helping to develop that and expanding it.

Of course the ideal way is God, to consider as God coming to one, to wish this God to help you expand your emotional life to the fullest extent, then you reach across this line or this road, and you will be, much and much more, in the state of consciousness and conscience. I hope you understand Work a little more in a deeper way of what you really wish to reach with your life. Pray to God that you get understanding, more and more wishing to devote that what you can afford for the purpose of really becoming a man.

So I'll see you tomorrow evening probably - we can continue tomorrow evening. Good night.

END TAPE

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